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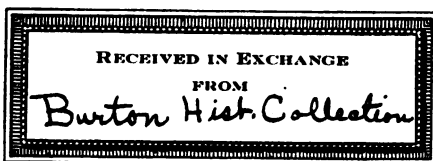
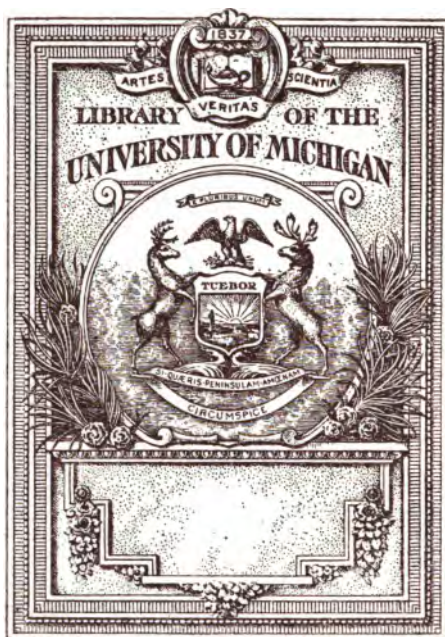
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ADDRESSES

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1846

AT THE

119

INAUGURATION

OF THE

HON. EDWARD EVERETT, LL. D.,

AS

PRESIDENT

OF

Harvard

THE UNIVERSITY AT CAMBRIDGE,

THURSDAY, APRIL 30, 1846.

BOSTON:

CHARLES C. LITTLE AND JAMES BROWN.

1846.

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NOTICE.

THE HON. EDWARD EVERETT having been chosen President of the University at Cambridge in the winter of 1845-6, the 30th of April following was fixed upon as the earliest convenient day for his inauguration. This was conducted according to the forms which had been prescribed by long usage on similar occasions, and probably no material variation has occurred in the ceremony of inducting into office a President of Harvard College, from a distant epoch; and no great change of any sort has taken place, except that, with the growth of the institution and the country, greater numbers are found to be interested, and the throng of those who attend the performances is increased from age to age. On this occasion, it was anticipated that a much larger assemblage would meet than ever before, on account not only of the growing importance of the institution, but of the wide-spread celebrity of the new incumbent, and the general eagerness to listen to an eloquence which has rarely been surpassed or equalled. The anticipation was fully realized; for, notwithstanding the very threatening state of the weather, the church was filled to overflowing in the morning, at the earliest moment practicable; and the dining-hall was crowded, in the afternoon, with invited guests and graduates, whose attendance showed the extended interest felt in the occasion by every class of educated persons.

One serious alteration in the ancient customs of the day was the necessary consequence of this great throng, serious, at least, to the students at Cambridge, inasmuch as they were all obliged to forego the gratification of being present at the inauguration dinner, in order to accommodate those who were invited to join in the festivity of the occasion. The cheerfulness with which

this sacrifice was made, by those who must have felt the deepest interest in the inauguration, was not one of the least pleasing incidents of the day.

The following is the order of the procession to the church, as announced in the newspapers.

The inauguration of the Hon. EDWARD EVERETT, LL. D., as President of Harvard College, will take place on Thursday, the 30th of April, with appropriate ceremonies, in the First Church at Cambridge.

Invited guests and other persons designated in the order of procession will assemble at Gore Hall, which will be opened at ten o'clock, A. M. At eleven o'clock, a procession will be formed in the following order : —

Undergraduates, in the order of Classes.

Resident Graduates and Members of the Law and Divinity Schools.

Librarian, with the College Seal and Charter.

Steward, with the College Keys.

Members of the Corporation.

Professors and all other Officers of Instruction and Government in the University.

Ex-President QUINCY and former Members of the Corporation.

Ex-Professors.

Sheriffs of Suffolk and Middlesex.

His Excellency the Governor, and the President elect.

The Governor's Aids.

His Honor the Lieutenant-Governor, and the Adjutant-General.

The Honorable and Reverend Overseers.

Trustees of the Hopkins Fund.

Committee of the Boylston Medical Prize Questions.

Committee of Examination for the present Year.

Guests specially invited.

Presidents and Professors of other Colleges in New England.

Professors in Theological, Law, and Medical Schools in Massachusetts.

Judges of the State and United States Courts.

Other Officers of those Courts.

Secretary and Treasurer of the Commonwealth.

Members of the House of Representatives.

Mayor, Aldermen, President of the Common Council, and late Selectmen of Cambridge.

Town Clerk and Treasurer of Cambridge.

Alumni of the College.

The church will be opened, for the admission of ladies only to the galleries, at ten o'clock, A. M.

After the ceremonies in the church, the procession will again be formed at Gore Hall, and proceed thence to Harvard Hall, where a dinner will be provided.

GEORGE TYLER BIGELOW, *Chief-Marshal.*

On arriving at the church, the services were performed according to the following arrangement.

PRAYER, BY THE REV. DR. WALKER.

ADDRESS AND INDUCTION INTO OFFICE, BY HIS EXCELLENCY GOV. BRIGGS.

REPLY, BY PRESIDENT EVERETT.

ORATION IN LATIN, BY GEORGE MARTIN LANE, OF THE SENIOR CLASS.

HYMN.

In pleasant lands have fallen the lines
That bound our goodly heritage,
And safe beneath our sheltering vines
Our youth is blest, and soothed our age.

What thanks, O God, to thee are due,
That thou didst plant our fathers here ;
And watch and guard them, as they grew,
A vineyard to the planter dear.

The toils they bore our ease have wrought;
They sowed in tears, — in joy we reap ;
The birthright they so dearly bought
We'll guard, till we with them shall sleep.

Thy kindness to our fathers shown,
In weal and woe, through all the past,
Their grateful sons, O God, shall own,
While here their name and race shall last.

INAUGURAL ADDRESS, BY PRESIDENT EVERETT.

PRAYER, BY THE REV. DR. FRANCIS.

DOXOLOGY.

From all that dwell below the skies,
 Let the CREATOR's praise arise ;
 Let the REDEEMER's name be sung
 Through every land, by every tongue.

Eternal are thy mercies, LORD,
 Eternal truth attends thy word ;
 Thy praise shall sound from shore to shore,
 Till suns shall rise and set no more.

BENEDICTION.

On Saturday morning, May 2d, a committee of the students addressed the following note to President Everett.

" Harvard University, Saturday, 2 May, 1846.

" The undersigned, members of the Senior, Junior, Sophomore, and Freshman Classes, respectfully and earnestly request, in the name of their fellow-students, that President Everett will be pleased to allow his Inaugural Address to be printed.

" They make this request from their desire that those words, which time will hardly efface from their memories, may be preserved for the advantage and gratification of others less fortunate than themselves.

F. J. CHILD,	J. C. D. PARKER,
CHARLES ELIOT NORTON,	J. A. DUGAN,
C. ELLIS,	J. FOWLER,
C. HARDING, JR.,	JAMES D. GREEN,
J. B. FELTON,	J. T. KIRKLAND,
AUG. HEARD, JR.,	L. F. BILLINGS."

To this, Mr. Everett sent the following reply.

" Harvard University, 4 May, 1846.

GENTLEMEN,

" It will afford me much pleasure, in compliance with the wish expressed in your note of the 2d inst., to furnish a copy of my Inaugural Discourse for the press. It was my first object, in preparing it, to present the views which I entertain of the great ends of a liberal education in such a light as to awaken an interest in the body to which you

belong. It gives me great satisfaction to be authorized to infer, from the kind language of your note, that in this attempt I have not wholly failed.

“ With cordial wishes for the health, improvement, and welfare of yourselves and fellow-students, I remain, Gentlemen,

“ Your sincere friend,

“ EDWARD EVERETT.

“ Messrs. F. J. CHILD, &c., &c.”

The Corporation also requested the President to allow his Address to be printed, deeming it of very great importance, not only to the University, but to the community at large, that the opinions expressed in the discourse should be disseminated as widely as possible. They therefore passed the following vote, at a meeting held on the Wednesday following the inauguration.

“ *Voted*, That the thanks of the Corporation be given to President Everett, for his eloquent, appropriate, and highly valuable Inaugural Discourse, and that he be requested to allow it to be printed with the other exercises of the day.”

All the addresses referred to are now presented to the public, as a permanent memorial of a day which cannot fail to be regarded as of great importance in the history of the College, and which will remain to all who were present at the celebration a source of the happiest recollections and the brightest anticipations.

S. A. ELIOT, *Treasurer*.

Boston, 8 May, 1846.

A D D R E S S
OF
HIS EXCELLENCY GEORGE N. BRIGGS,
GOVERNOR OF THE COMMONWEALTH,
AND
R E P L Y
OF
PRESIDENT EVERETT.

A D D R E S S .

EDWARD EVERETT :

SIR, — You having been duly elected President of Harvard College, in compliance with ancient custom and in the name of the Overseers, I do now invest you with the government and authority of that institution, to be exercised in the same manner and to the same extent as has been heretofore done by your predecessors in office.

This charter, with the seal and keys of the University, I deliver to you as badges of authority, confiding that you will exercise and administer the same according to the usages of the institution, and in obedience to the laws and constitution of the Commonwealth.

Allow me, Sir, to congratulate you, and the officers and friends of this venerable University, upon the auspicious circumstances under which you enter into office.

Having filled the most important civil stations in your own State, and under the government of the Republic, with credit to yourself and with honor to your country, you have now come up to this literary eminence, at the bidding of its authority, to take charge of the parent institution of the New World. The entire unanimity with which you were chosen to this responsible trust bears testimony to the estimate in which your qualifications are held by those whose duty it was to fill the vacancy,

occasioned by the retirement of your distinguished predecessor.

A long line of learned and good men have illuminated, by their example, the path in which you are to walk. It does not become me to speak of the duties which you are to perform. They are before you, and in anticipation you know them by heart. To influence the young men of the country, to enlighten their minds, make right impressions on their yielding hearts, to fashion their manners, mould their character, and send them forth into the world qualified to act their part in society, and fulfil their destiny on earth, is in my estimation the highest and noblest object to which genius, and learning, and patriotism, and piety can be devoted.

In early youth, your Alma Mater adorned you with her brightest honors, and bade you go forth into the world. Like a dutiful son, you have returned to offer her the service of ripened manhood, and to aid her in rearing up and sending out still other happy and promising sons.

More than half a century ago, Edmund Burke, in speaking of the English and French nobility, said the latter had the advantage of the former, in being "surrounded by the powerful *outguard* of a *military* education." How powerful that outguard was in protecting the nobility of France, and France herself, against the attacks of an internal foe, history has shown. It will be your higher purpose, and the purpose of those who shall coöperate with you in this ancient seat of learning, to protect the youth committed to your care, by planting in the citadel of their hearts the more powerful *internal* guard of a *Christian* education. While pouring upon their opening minds the light of literature and science,

there will be presented to them the beauties of practical Christianity, and strongly inculcated upon their moral nature the sublime doctrines and holy precepts of *Him* who "spake as never man spake." Here let young men learn, that true heroism consists in doing good ; that the highest attainment of personal honor is the forgiveness of injuries ; and that God has made greatness and goodness inseparable.

It only remains for me to express the great satisfaction which I feel in being made the organ of the Board of Overseers for inducting you into office.

I am sure, Sir, that I may say for the people of the whole Commonwealth, that you have their confidence in advance, that by a liberal and just administration of the affairs of the University, you will, so far as in you lies, maintain its high character, make its benefits accessible to the aspirants after knowledge among all classes of our young men, and strengthen the public attachment to this institution of the State, which was founded by the liberality, the wisdom, and the prayers of our Puritan Fathers.

R E P L Y .

MAY IT PLEASE YOUR EXCELLENCY : —

It is with the deepest sensibility to the significance of the act, that I receive from you the charter, the seal, and the keys of this ancient and venerable University, which, in accordance with the usage coeval with its foundation, you have now been pleased, on behalf of the Overseers, to deliver to my safe keeping.

I beg leave to offer to your Excellency, as the head of that honorable and reverend body in which is united so much of all that is most eminent in the Commonwealth for station, character, and influence, the expression of my sincere gratitude for the distinguished proof of confidence with which they have honored me ; together with the assurance, that in undertaking the important office which has devolved upon me, I shall find new motives for the most strenuous exertions in the unanimous concurrence of the Overseers in my election.

For the terms of personal kindness and encouragement with which your Excellency has had the goodness to accompany this act of official duty, you will be pleased to accept my grateful acknowledgments.

I cannot deny, that, in returning to private life after twenty years passed in various departments of the public service, it was my wish, unencumbered with the duties

of any official position, to devote myself in retirement to such literary pursuits as would furnish a welcome and not discreditable employment for my advancing years. The general urgency of the friends of our ancient University, — the unanimous choice of the bodies invested with its government, — and my feelings of dutiful attachment to our *Alma Mater*, whose kindness I have at all times so largely shared, have induced me to forego this purpose, and to yield myself to her service.

Your Excellency will not doubt that I am penetrated with a deep sense of the magnitude and importance of the work I have undertaken. I am alive to the close connection of the University with the great interests of the community in which we live. I contemplate with proper self-distrust the characters and services of the long line of those who have filled this office before me for two centuries, and especially of my immediate predecessor, who honors this occasion with his presence. I deeply feel the increased demands which the country is making on our places of education, and the inestimable value of the deposit which it confides to our care.

But I trust to the support of the academic boards who have called me to this place, and to that public confidence of which your Excellency has been pleased to give me the promise in advance. I am assured of the co-operation of able, faithful, and accomplished associates, (to whom much of the credit of a prosperous administration of the institution will be justly due,) and of the sympathy and good wishes of my honored colleagues, the heads of other places of education, some of whom I see around me. I rely upon the ingenuous and manly disposition which liberal training and high aims in life are so well calculated to inspire in the youthful members of

our society, and more than all, I look for direction to that wisdom which is from above. With fervent prayers to Almighty God, that, when we who as actors or witnesses now partake in these academic scenes shall have passed from the stage, the events of the day may be not unfavorably recorded in the annals of the University, I am now prepared to devote myself to the duties of this arduous and responsible station.

LATIN ORATION,

BY

GEORGE MARTIN LANE,

OF THE

SENIOR CLASS.

ORATIO.

Quum multa sunt tempora, quibus hujus Universitatis Litterarum fautores magnopere gaudemus: tum præsertim hodierno die, hoc amplissimo loco, hoc denique tanto conventu hominum eruditissimorum ac frequentia incredibiliter vehementerque lætamur. Etenim si memoriæ proditum est Græcos, quum ad ludos sollennes celebrandos convenissent, et spectaculorum magnificentia et hominum dignitate elatos triumphare gaudio solitos esse; ac quum palma vel virium vel celeritatis alicui esset delata, vix minus lætari atque exsultare, quam qui accepisset: quo tandem animo nos esse debemus, qui quocunque oculi inciderunt, viros præclarissimos amplissimosque, litterarum ornamenta, præsidiaque rei publicæ conspiciamus? qui hic non corporis nec virium sed mentis atque ingenii pulcherrimos triumphos videbimus? Quibus studiis, qua benevolentia illi, qui per omnes honorum gradus merito atque optimo jure ad summum hunc honorem pervenit, palmam gratulari debemus?

Utinam ii, qui hic domum doctrinæ esse voluerunt, hodierno die adessent: qui in summa omnium rerum inopia maximos labores ducendos parvi putarunt, dummodo fontem, ex quo hauriremus, nobis relinquerent! Quid vero si ille, qui moriens simul et fortunas legavit et nomen immortalitati commendavit, — si is igitur adesset: nonne

gaudio efferretur, quum videret hunc locum, qui fuerat rudis et incultus, exornatum pulcherrimis ædificiis, hoc magnifico et festivo apparatu decoratum? Quanto magis delectaretur, quum cognosset, quantum et sapientiæ et studii in magistris esset, quantum diligentiae in iis, qui instituuntur, quam mira caritas et consensus inter utrosque. Quid quum longius progredereetur? Qui locus enim, quæ terra, quæ gens tam rudis tam fera inveniri potest, quo non fama et nomen ejus penetrarit? O vir fortunate! Alii maximis laboribus, ut laudem consequerentur, perfuncti nunc in tenebris jacent; tu et vivus certissima spe et cogitatione laudis delectabare, et moriens monumentum, quod nulla unquam dies delebit, reliquisti!.

Nec vero illorum facta solum admirabilia, sed nihil magis, quam quanta fide diligentia studio munera hujus loci administrata sint. Atque, ut reliquos præclaros viros, qui hic gubernacula tenuerunt, prætermittam: is, qui nuper discedens triste nobis sui desiderium reliquit, quæ est prudentia et constantia, profecto dignus est, maximis laudibus qui efferatur. Qui quum per se acerrimo ardebat studio, tum fama et dignitate majorum maxime incendebatur. Quos enim labores, quæ consilia eum suscipere oportebat, cujus proavus et avus viri amplissimi fuissent, cujus pater inter miseros rei publicæ tumultus ac bella ita se præstitisset bonum civem, ut ne parricidarum quidem temporibus unquam deesset? "O generosam stirpem et tamquam in unam arborem plura genera sic in istam domum multorum insitam atque illigatam sapientiam!" Hæc dies noctesque intuens adeo nihil deflexit de spatio curriculoque majorum, ut, quum consilium daret, tantum in eo esset gravitatis tantumque prudentiæ, ut alter Nestor esse videretur, atque illo gentis suæ insigni in anulo signatorio inciso, **DISCRETIO MODERATRIX VIRTU-**

rum, rectissime et suo jure uti; quum autem negotiis se traderet, tanta ejus industria tantus ardor, ut vel Ajacem diceret. Qui quantum per hosce annos nobis profuerit, nullius ingenium non modo dicere sed ne intelligere quidem potest. Nunc vero, quoniam ætas ejus, ut ait præclarus ille orator, amplissimis rebus perfuncta in portum confugit, non inertiae neque desidiæ sed otii moderati atque honesti, precamur a Deo optimo maximo, ut et jucundissima illa bene factorum recordatione diu is fruatur, et benigno gratoque vultu non solum his festis diebus sed sæpe vel potius quotidie nos delectet.

Nec vero eum, qui per hoc tamquam interregnum summum imperium obtinuit, tacitus ullo modo præterire possum. Qui etsi se iis studiis abdidit, quæ homines a rebus gerendis abstrahere avocareque vulgo putentur: tamen istam opinionem, quam falsa sit, industria sua satis docuit. Maximas ei agimus gratias, majores habemus atque habituri sumus; fuit enim dignus, qui illi succederet, et præsidii designato optimam viam, per quam ingrederetur, muniret.

Quum ille igitur indicasset se munere se abdicaturum esse, omnes inviti audierunt. Etsi enim non deerat doctissimorum et constantissimorum civium copia, quorum aut prudentia aut doctrina aut amplitudo satis magna videretur, tamen in quo hæc omnia summa essent, deligere erat difficillimum. Sed ut intellectum est hunc virum, cui hodie gratulamur, omnibus laudibus ornatum tamquam victorem a bello domum rediturum esse: tum vero omnes una voce eum poscebant ac flagitabant. Quod quum aliis gratum erat tum nobis, qui hic versamur, erat in primis jucundum: desideriumque nostrum, si non plane sublatum, at magna ex parte allevatum est.

Te igitur, vir clarissime, tanto intervallo ad nos rede-

untem salvere iubemus. Pro nobis, qui nunc in hæc quasi palæstra exercemur ; pro illis, qui arma, quibus hic non sine gloria uti didicerunt, in ampliore quodam et latiore campo tractant ; pro scriptoribus, qui optimas ad imitandum imagines expressas reliquerunt ; pro oratoribus, quorum eloquentia est rei publicæ magno et ornamento et præsidio ; pro his sanctis sacerdotibus ; pro hac litteratissimorum hominum sodalitate, qui in omnibus bonis artibus ac disciplinis nos instituere solent ; pro hoc denique viro, qui isti loco præerat, ex animo plurimum salvere te iubemus. Quod quum oratio nostra ad ea, quæ sentimus, dicenda non satis apta sit : vide, quæso, quam hic mirus concursus, hæc frequentia tibi gratuletur ; quam horum ora vultusque, quam incredibili lætitia afficiantur, indicent ; tum demum intelliges nihil tuo adventu gratius esse posse.

Respice, quæso, præteritæ vitæ spatium, et qualis ab ineunte ætate fuerit, recordare. Nihil ibi invenies, quin ad hoc munus aptiorem te reddiderit, ut divino quodam consilio ad id natus esse videare. Namque, ut ii, qui ad stadium Olympiacum exercebantur, nullum patiebantur esse diem, quin in viribus et celeritate procederent ; ut enitebantur omni ope atque opera, quo corpora validiora et robustiora fierent : sic tu eximium istuc ingenium multiplici variaque ratione excoluisti, et uberrimis artibus te exornasti. Ita omnes disciplinæ et omnes virtutes, quas munus tuum postulat, in te positæ sunt, nec eæ mediocres sed absolutæ ac plane perfectæ. Notitiam hujus loci desideramus ? Tu puer hic institutus es, tu adolescens præceptor, tu juvenis professor hic eras. An regendi artem et scientiam ? Tu non solum domi fuisti particeps publici consilii, non solum hujus civitatis rector et gubernator, sed quæ foris, quæ legatus modo gesseris,

quanto honore quum te tum patriam affeceris, quem nostrum ignorare arbitraris? Litteratum hominem quaerimus? Plurimæ in te sunt litteræ et recentes et veteres. An famam optamus, quæ novo hunc locum splendore et dignitate afficiat? Testis est hæc terra, testis Britannia, testis vero jam omnis Europa, quam late ista tua pateat. An eloquentiam? Jam orbi terrarum notum est, quantum in ista laude valeas. Itaque quod Eleus Hippias arrogantibus sane verbis gloriabatur nihil esse in arte rerum omnium, quod ipse nesciret, id vel in hac litterarum et artium abundantia, si quisquam alius, tu prope tuo jure de te dicere potes.

Quare tuus adventus, ut diximus, incredibilem quamdam et prope singularem lætitiā nobis attulit. Ac quum paucis ante diebus præclarum illud poëtæ laudares,

“ volentes

Per populos dat jura,”

tum taciti pollicebamur libentissime nos tuis jussis obtemperaturos esse. Neque enim in arbitri solum te habemus et rectoris loco, verum, id quod ipse dixisti, Parentis; et qui amor quæ caritas quæ pietas debetur patri, eam tibi præstituri sumus. Noli igitur a nobis discedere. Hic, hic, inquam, est theatrum istius ingenii, hic domus senectutis; nec si carebis forensi illa luce, ad laudes tuas et gloriam nihil accedet. Immo vero intra hos parietes gloriam et stabilem et sempiternam alere licebit. Diu igitur

“ Lætus intersis populo Quirini,

Neve te nostris vitiis iniquum

Ociior aura

Tollat. Hic magnos potius triumphos,

Hic ames dici PATER atque Princeps.”

O diem jucundum! O nos beatos, quibus huc tamquam ad sanctam matrem liceat accedere! Nam quoad

longissime respicere possumus et teneram ætatem ejus recognoscere, pulcherrimos videmus hinc perceptos esse fructus. Ac si quid unius hominis prudentia, si quid studium, si quid virtus, si quid fama denique et sapientia profecerit, novis eam honoribus novoque splendore auctam videbimus. Quæ prospicientibus libet nobis exclamare, ut illa apud poëtam : —

“ En hujus, nate, auspiciis illa inclita Roma
Imperium terris, animos æquabit Olympo,
Felix prole virum ; qualis Berecynthia mater
Invehitur curru Phrygias turrita per urbes,
Læta deum partu, centum complexa nepotes,
Omnes cœlicolas, omnes supera alta tenentes.”

INAUGURAL ADDRESS.

PREFATORY REMARK.

I AM unwilling to commit these pages to the press, without stating distinctly in this place, that the views which they present lay no claim to originality, and that I am fully sensible that all the topics of the discourse are treated in a superficial manner. Candid readers will bear in mind, that the necessary limits and immediate purpose of an address of this description admit no other mode of treatment. I should be sorry to be thought to offer it to the public as a formal treatise. I could have attempted, no doubt, on the basis of the address as delivered and as now published, to prepare a systematic essay on the great subject of the nature and objects of a liberal education. This, however, would have been essentially to change the character of the performance; besides that such a treatise would be of no practical value, unless drawn up, at leisure, from the results of long experience.

EDWARD EVERETT.

Cambridge, 8th May, 1846.

A D D R E S S .

THE institution, under whose auspices we are assembled, is considerably the oldest of the kind in the United States, and is probably the oldest establishment for secular education on the Western continent. Its foundation was a part very early executed of the great work of transferring the civilization of the Anglo-Norman race to the new found hemisphere ; — a work in which the first settlers of New England bore so large a share. They brought with them those forms of municipal organization in which so much of the machinery of our present republicanism lay dormant ; — the idea of representative government farther developed than in the mother country ; — the general system of English jurisprudence, and especially its most characteristic feature, the trial by jury ; — and still more, those peculiar principles of Protestantism, which, at the time of the emigration, were struggling toward the mastery in the state, which was soon after won and lost. With these institutions and principles, — honored companions of their exile, — the civil and religious fathers of New England brought with them an affectionate attachment to the universities of their native land, and especially to the University at Cambridge, at which so many of them had been

reared.* They seized the first opportunity to make provision, in the home of their pilgrimage, for the education of their children on this model. To rival the majestic piles of their *Alma Mater* — already many of them of venerable antiquity — could not have entered even into their sanguine imaginations ; but they fondly gave the name of Cambridge to this spot, which they had chosen for their infant seminary, —

“ parvam Trojam, simulataque magnis
Pergama.”

The course of studies — limited, it must be owned — was copied, we have reason to think, from that which was pursued at the time in the parent country ; and the literary honors of the newly established institution were carefully declared to be conferred, “ Pro more Academia-
rum Anglicarum.”

As there is no institution which so directly carries us back to the cradle of New England, and connects us beyond it, by unbroken intellectual tradition, with the elder world, so we may confidently hope that there is none which is more sure to enjoy the continued sympathy of good citizens and true patriots, in all future time. Our civil and social condition, and every thing belonging to the political state of the country, have undergone changes so stupendous since our University was founded, as to lead us to admit the possibility of changes not less important hereafter. These, though we cannot define them, we must vaguely anticipate ; but we have no reason to fear that, in any coming time, or under any change

* See the result of the patient and accurate inquiries of Mr James Savage on this subject, in the *Collections of the Massachusetts Historical Society*, Third Series, Vol. VIII., pp. 246-251.

that awaits the material or political fortunes of the country, the great idea of an academical training of youth for the duties of life, foremost in the minds of our fathers through all the vicissitudes of two centuries, will cease to be cherished by the latest posterity. We have no reason to fear that the time will ever come when our beloved *Alma Mater*, who has this day gathered us into her venerable presence, will be less an object of affection and care to our children's children than she is this hour to us.

We shall not, therefore, be devoting our attention to any theme of passing interest, if we employ the hour set apart for this portion of the day's ceremonial in the consideration of the objects of a university education, as understood at this time in our ancient seminary and in the other similarly organized American institutions. Such in fact seems to be the only appropriate topic of discourse on the present occasion.

It must be observed, however, in the outset, that it is the subject rather for an elaborate treatise than an occasional address. I can hope only to glance at the leading points of a discussion which volumes would be insufficient to exhaust.

The Constitution of the Commonwealth, in a chapter exclusively appropriated to the subject, bestows the name of the "University of Cambridge" on our venerable foundation. This word "university" has been variously applied to places of education. In France, under the Empire, — and in this respect the system is unchanged, — it was used to denote the aggregate of all the schools and academies in the kingdom. The term was employed in a similar acceptance in New York, at a still earlier period,*

* The "Regents of the University of the State of New York" were established by charter in 1784.

and is so used, I believe, in some other of the States of our Union. In most of the other countries of the continent of Europe, particularly in that whose universities are most numerous and prosperous, — I mean Germany, — the universities are professional schools. They are resorted to by young men, after receiving their academical education at institutions of various name, — lyceum, gymnasium, or college, — for the purpose of studying the three learned professions usually so designated, with an addition in the German universities, and perhaps in others, with which I am less acquainted, of a fourth faculty, called the "Philosophical," in which are included the branches of classical, historical, and general literature, adapted to the academic career, or to an education for the public service, or to a life of liberal leisure.

The English universities, originally founded or early modelled * on a monastic type, and retaining an intimate connection with the established church, are nevertheless mainly academical institutions, of a very peculiar character, however, as compared with others of the same name. They consist respectively of an aggregate of several colleges, each of which is a seminary by itself, varying greatly as to the means of carrying on the work of education ; but all united, for certain purposes, into one confederate body, and subject to one academical jurisdiction. The education they afford is classical, mathematical, and philosophical ; that is, academical, serving as the sup-

* I state this point in the alternative, as it is one of some controversy as a matter of antiquarian detail. The works of Meiners on the German Universities, and Hüber's late work on the English Universities, translated by Professor Newman, can be consulted. The last named work contains a great deal of curious information on almost every point of interest connected with the English universities.

plement to that received at school, and as preparatory to professional studies.

Such also is the character of our own University, as far as the academical portion of it is concerned. The average age of those resorting to it falls, perhaps, a little short of that of the students of the English universities, but the range of study is not, I think, materially lower.*

Till after the close of the Revolutionary War, our University was a place almost exclusively for academical education. Not long after that period, a Medical School was established at Cambridge, in close connection with the University ; — the Theological School was founded at a somewhat later period ; — and about the same time the foundations were laid of the Law School, which, within a few years, has risen into its present commanding position of respectability and importance, and to which I cannot make even this passing allusion, without bearing my humble testimony to the eminent talent, the indefatigable exertions, and genial influence of the illustrious jurist and magistrate whose loss the University, in common with the country at large, has been so recently called to deplore.

The University of Cambridge accordingly now consists

* The following remark closes a paragraph on the preparatory education of schools, in the last tract on University Education of Dr Whewell, the distinguished head of Trinity College, Cambridge.

“ So long as youths who cannot construe Cicero and Xenophon are admitted into our colleges, the teaching of their lecture-rooms must necessarily want the flow, and interest, and dignity which would most fully fit it for its object.” — *Of a Liberal Education in General and with particular Reference to the leading Studies of the University of Cambridge*, p. 113.

The average age of one hundred and four individuals who have entered Harvard the present Academic year is seventeen and a half years,

of two parts, the Academical and the Professional, affording the means of a complete education for all the liberal pursuits of life, according to the standard of our age and country, and the requirements of the society in which we live, as they have hitherto been understood at our higher seminaries of education. It is a question well worthy to be entertained, whether the time is not arrived, when a considerable expansion may be given to our system, of a twofold character ; *first*, by establishing a philosophical faculty, in which the various branches of science and literature should be cultivated, beyond the limits of an academical course, with a view to a complete liberal education, and, *secondly*, by organizing a school of theoretical and practical science, for the purpose especially of teaching its application to the arts of life, and of furnishing a supply of skilful engineers, and of persons well qualified to explore and bring to light the inexhaustible natural treasures of the country, and to guide its vast industrial energies in their rapid development.

These, however, are topics on which it would be out of place to enlarge on this occasion, and in what I have farther to say in this address, I have in view, not the later professional additions which have been made to our establishment, but the general system of academical training, which, modified and improved from age to age, constitutes its broad foundation. In this understanding of the term, the objects of a UNIVERSITY EDUCATION appear to be, —

First, the acquisition of knowledge in the various branches of science and literature, as a general preparation for the learned professions and the other liberal pursuits of life ; —

Secondly, in the process of acquiring this knowledge, the exercise and development of the intellectual faculties, as a still more important part of the great business of preparation ; — and,

Thirdly, the formation of a pure and manly character, exhibiting that union of moral and intellectual qualities which most commands confidence, respect, and love.

A few words on each of these topics are all that the limits of the occasion will admit.

I must first observe, that, in defining the objects of a university education, I have omitted one which ought, as I think, to find a place in every complete system of generous training ; I mean, that of exercising our physical powers, with a view to health and strength, to the improvement of the senses and the cultivation of the tastes and accomplishments which depend upon them, and to the more effectual attainment of what heathen wisdom considered one of the first objects of prayer, — the blessing of a sound mind in a sound body. I omit the consideration of this subject, not because I undervalue its importance, but because I cannot think, that such a revolution in manners and opinion will soon take place, as to give to physical education in our colleges any thing like the degree of attention which it deserves. I cannot, however, but propose it as a question well deserving more consideration than is usually given it, whether regular provision ought not to be made, at our schools and colleges, for such kinds and degrees of manly and generous exercise as would most conduce to health and strength, and best develope and strengthen all the wonderful capacities of the human frame. There

can be no doubt, that, for the want of these exercises, and from the neglect of the other conditions on which the enjoyment of health depends, the foundations are in many cases early laid of the diseases which condemn so many of the educated classes to a suffering and comparatively ineffective career, and to premature decline. We dig our own graves in youth.

A celebrated German philosopher, Herder, has thrown out the idea, that possibly new senses may lie dormant in our frames for want of judicious training, which may be developed in some higher state of being.* This is, of course, but fanciful speculation; but no one can doubt that those senses which most men possess in some degree, and which — even in savage life — attain extraordinary acuteness, might be rendered, in all men not wholly destitute of them by nature or the effect of disease, much more vigorous, keen, and delicate. Beginning with the great laws of health, — and particularly with the divine law of temperance, in its widest comprehension, — it would, no doubt, be possible to pursue a course, by which most men might attain a much more symmetrical bodily development, and be made comparatively indifferent to the elements; by which sight, and hearing, and touch would be rendered greatly more acute; by which the susceptibility to music would be increased, and become more common; the perception of the beauties of nature and art be quickened; and a far more intimate relation than now exists be established between man and the world around him. Milton seems to have had this now neglected part of discipline in view, when, in his *Tractate to Master Samuel Hartlib*, he recom-

* Herder's *Philosophy of History*, Book IV., Chap. III., and Book V., Chap. VI.

mends that his seminaries should be in the country, and that the young men should be early habituated to every species of military* and gymnastic exercise, — and when he pronounces it, “in those vernal seasons of the year, when the air is calm and pleasant, an injury and sullenness against nature, not to go out and see her riches and partake in her rejoicing with heaven and earth.”

But passing over this topic, however important, as not falling distinctly within the purview of the present occasion, the first object of our universities is, as I have observed, to furnish the means of obtaining a great amount of knowledge, in science and literature, as a preparation for the learned professions and the other liberal pursuits of life. This, though erroneously regarded by many persons as the exclusive object to be pursued at a place of education, is the first in the order of ideas, and is of great and undoubted importance. Some knowledge of the usual branches of academic learning, to be acquired at a place of education or by private study, is admitted to be necessary for the comprehension of the text-books and elementary treatises of the professions, and for a creditable entrance on their active duties, especially as far as the great art of communication is concerned. Observation and experience show, not, certainly, that there is a constant proportion, but that there is a general correspondence, between the extent and accuracy of this acquaintance, and the efficiency, grace, and success with which the profes-

* In proposing a military organization for his schools, Milton was probably influenced by the state of England at the time this treatise was written, which was in 1644.

sional duties of after life will be performed. While numerous brilliant exceptions prove that the knowledge acquired in youth, at seats of learning, is not the indispensable condition of subsequent professional eminence, the general consent of mankind has decided it to be the most fitting and hopeful preparation; and there is no one probably in this assembly but will admit the justice as well as the beauty of the terms, in which Cicero has described the relative importance of natural capacity and learned discipline: — “Ego multos homines excellenti animo et virtute fuisse, et sine doctrinâ, naturæ ipsius habitu prope divino, per seipsos et moderatos et graves extitisse fateor. Etiam illud adjungo, sæpius ad laudem atque virtutem naturam sine doctrinâ quam sine naturâ valuisse doctrinam. Atque idem ego contendo, cum ad naturam eximiam atque illustrem accesserit ratio quædam confirmatioque doctrinæ, tum illud nescio quid præclarum ac singulare solere existere.” *

Whatever reproaches may at some periods and in other countries have been cast upon university education, as not being directed to acquirements which form a real and efficient preparation for the duties of life, I think it must be allowed that our *Alma Mater* is free from the censure, and the same credit is due to the other well conducted American seminaries. Our course of studies has, by gradual adaptation, been made to conform to the condition and wants of the country and the age. Besides the principles of natural religion and the evidences of Christianity, it includes thorough instruction in the learned languages, usually so called, and in their criticism; in the five leading modern tongues and their

* *Pro Archia Poeta*, Cap. IV.

literature, (for which provision has been made at Harvard within the last twenty years, more ample, I believe, than exists at any other seminary, English or American); in the various branches of the pure and mixed mathematics, and in all the great divisions of natural history; in intellectual philosophy; in the leading departments of moral science, including political economy; in ancient and modern history; and in the use of our own language in all the forms of the written and spoken word. This instruction is given by faithful and accomplished teachers, aided by libraries, cabinets, and every other kind of scientific apparatus, guiding their pupils in the use of the best text-books, and making them acquainted with the present state and the most recent improvements of the progressive branches of knowledge. It is plain that in such a course there is nothing wanting to a complete and finished system of academical instruction, as preparatory to any of the liberal pursuits of life. The objection lies rather in the other direction, namely, that the student is taken over more ground in a short time than he is able thoroughly to explore; and that, of the branches of study to which his attention is called, all cannot be equally important for the future uses of life in its various callings.

These difficulties are really serious, and among those with which it is hardest to deal. They are the direct opposite of those which were felt under the ancient systems of education, in which what Lord Bacon calls the professorial branches* — principally the divinity, rhetoric,

* "Neque rursus silentio prætermittendum est hanc collegiorum et societatum in usum tantummodo doctrinæ professoriæ dedicationem non

and logic of the schools — were exclusively taught ; and as far as the attainment of useful knowledge goes, scarce any thing was done in the way of direct preparation for the secular callings of life. In striving to remove this objection, our seminaries have perhaps gone to the other extreme. They have so multiplied the list of academical studies, that, in the period of four years assigned to the collegiate course, — with the usual allowance for vacations, — three months is the aggregate of the time which would be given to any one branch, if equal attention were paid to all, reckoning the two ancient languages but as one study, and the modern languages as another.

It is, however, to be borne in mind, that as the student comes to the university with several years of preparation in some of the studies, so it is expected of him, while there, only to extend the acquaintance which he has formed with them, and to lay a good foundation in the rest. It is, of course, a popular error of the crudest kind to suppose that any one branch of study is to be exhausted at a place of education. There is not a department of learning pursued at our universities, which has not given, and is not giving, ample employment for their whole time to men of diligence and capacity. All that academical education proposes is to aid and encourage the student, in the farther prosecution of the studies com-

solum scientiarum incrementis inimicam fuisse, sed etiam in regnorum et rerum publicarum detrimentum cecidisse. Hinc enim fieri solet, ut principes delectum habituri ministrorum, qui rebus civilibus tractandis sint idonei, ejusmodi hominum miram solitudinem circa se reperiunt ; propterea quod non habeatur educatio aliqua collegiata in hos usus destinata, ubi scilicet homines a natura ad hoc facti et comparati (præter artes alias) historiæ, linguis modernis, libris et tractatibus politicis præcipue incumbant, et inde ad civilia munera magis habiles et instructi accedant." — Lord Bacon, *De Augment. Scient.*, II. Præf.

menced at school, and to introduce him successfully to those reserved for college. With respect to both, he will indeed make greater or less progress, according to the maturity of his mind and the vigor with which it is applied; but with respect to neither can he do more than put himself in condition to make such farther advances as necessity, interest, or inclination may dictate. Although it is a matter of constant regret to the faithful instructor that he can command so little of the time of the student for any one branch, yet, little as it is, it will, when faithfully employed, not be found inadequate to the purposes now indicated. It is, however, greatly to be wished, that the means could be found of wholly relieving the academic course of a portion of the studies now included in it, with a view to their being pursued more advantageously at an advanced stage, under some new department organized for that purpose.

The difficulty under any such change would, however, still remain, that the general academic course must embrace studies not equally useful in all professions, nor equally congenial to all tastes, and therefore not likely to be hereafter pursued either from interest or inclination. From this cause it may result, — in point of fact, the complaint is often made, — that much time is spent at school and in college in the pursuit of studies not afterwards turned to valuable account. It may be observed, however, that this complaint, at the worst, applies only to the various studies as means of acquiring useful knowledge, and does not pertain to the other and still more important object of education, to which we are presently to advert, namely, the training of the intellectual faculties. A complaint nearly similar might be made of the waste of the time employed in bodily exercise.

No actual profit attends any of the healthful exercises of youth ; nor is there any direct preparation for professional duties and business pursuits in walking, riding, swimming, rowing, or in any other athletic and invigorating sport. It never was required, that a man who wished to exercise his limbs and stir his blood should place himself on a treadmill which gives motion to some useful machine. In this respect, the gymnastics of the mind stand on as good a footing as those of the body.

But we have not in this institution rested satisfied with this solution of the difficulty. Recognizing a marked diversity in the taste and capacity of individuals, and in the various pursuits which it leads them to adopt, and perceiving, at the same time, the pressure made in some cases upon the time and faculties of the learner by dividing his attention among the whole circle of studies, the elective system has within a few years been introduced among us, which, under the proper reservations, affords the student a choice of those studies deemed most likely to promote views of future usefulness, or to fall in with the present taste or bent of the faculties. The theory of this system seems reasonable ; it has, however, been introduced since my own academical experience terminated, and I have had as yet no means of forming an opinion for myself of its practical operation.

When all has been done in this way that can with any safety be admitted in places of education, where due consideration must be had of the uncertainty of future pursuit, and where the present indications of taste are immature and often doubtful, there will no doubt hereafter, as heretofore, be cases of persons — they may be a considerable proportion of those educated at our universities — who complain that their youth was passed in studies

which have afterwards yielded no fruit. But the true ground of complaint ought generally, I suspect, to be rather a matter of self-reproach. It is not that the studies pursued at the university are of no use in life, but that we make no use of them. The Latin and Greek — to instance in these branches — are indeed often thrown aside as useless ; but is the lawyer, the statesman, the preacher, the medical practitioner or teacher, quite sure that there is no advantage to be derived in his peculiar pursuit from these neglected studies, either in the way of knowledge directly useful, collateral information, or graceful ornament ? Is not the fault in ourselves ? We have laid a foundation which we neglect to build upon, and we complain that the foundation is useless. We learn the elements, and, neglecting to pursue them, we querulously repeat that the elements are little worth. We pass years at school and college in the study of languages, till we are just able to begin to use them for their chief end, the reading of good books written in them ; and after a life passed without opening a Greek or Latin author, during which time what we knew of the languages has gradually oozed from our minds, we reflect with discontent, if not with bitterness, on the loss of time devoted in youth to what we stigmatize as useless studies.

On the other hand, I am quite confident that the young man who should, while at school and at the university, diligently pursue the study of the ancient languages (which I name again as the branch of academical learning most apt to be abandoned as useless), who, on quitting college, instead of turning his back on the great writers with whom he had formed some acquaintance, — on Homer, on Thucydides, on Plato, on Demosthenes, on the great Attic tragedians, on the classic authors of Rome, —

should regularly devote but a small part of the day, a single hour, to their continued perusal, would, at the meridian and still more in the decline of life, experience and admit that, both for instruction and pleasure, these authors were some of the best, the most useful, of his reading ; that, if in public life, he addressed juries and senates better, after refreshing his recollection with the manner in which Demosthenes handled a legal argument or swayed a deliberative assembly ; that the *Iliad* and the *Odyssey* bore a reperusal as well as *Childe Harolde* or *Marmion* (without disparaging *Byron* or *Scott*) ; that the glimpses into the heart of ancient Oriental life which we obtain from *Xenophon's* historical romance (a work which such a man as *Scipio Africanus* never wished to have out of his hands*) are as trustworthy and interesting as the vapid changes rung in modern works of imagination on contemporary fashionable life in England ; in a word, that the literature which has stood the test of twenty centuries is as profitable as the "cheap literature" of the day, — if that can be called "cheap," in any sense of the term, which begins by costing a man his eyesight, and, if it have any influence, must, much of it, end in depraving his taste and subverting his morals.

But it is more than time to emerge into a higher sphere, and to turn to our second topic of remark, namely, the exercise and development of the faculties of the mind as a great object of liberal education, — an object not only distinct from the acquisition of useful knowledge, but far more important. Of the great work of intellectual preparation, which forms so important a part of

* *Cicero, Tusc. Quest., Lib. II., c. 26.*

the economy of our natures, this is the most momentous portion. The knowledge to be acquired at the university may be and sometimes is attained at a later period, by private study ; but the loss of these four precious, impressive years in the discipline of the understanding is far less easily retrieved. The efficacy of a well conducted university education in this respect is not sufficiently considered ; and in confounding, in a vague way, the acquisition of knowledge in the usual branches of study with the general formation and training of the faculties, erroneous conclusions are formed, both as to the value of particular branches of study and of a liberal education in general.

It is perhaps the general opinion, that, as a man, in the course of nature and without any particular discipline for that purpose, grows up to the possession of all the usual faculties of the body according to his natural organization, he will, in like manner, and without any discipline to that end, grow up to the possession of all the great intellectual faculties of a rational being ; — that he will find himself, at the age of manhood, endowed with the powers of reason and of judgment, as surely as he will of sight, hearing, and taste.

We have already observed that the first part of the proposition needs some qualification, in reference even to the corporeal powers. In every thing which touches the grand mystery of the mind, it becomes us to speak with twofold caution ; but I am disposed to think that the more we meditate on the subject, the more we shall incline to the conclusion, that the mental faculties are in some very peculiar manner modified, strengthened, and perfected by discipline. The great cardinal powers of Attention, Perception, Memory, Judgment, Abstrac-

tion, and Imagination, seem to be — not all indeed to the same degree, nor equally in all men, but all of them to a great degree in all men — dependent for their growth and power on culture.* This, in fact, as has often been observed, is the chief difference between the instinct of brutes and the reason of man. The powers of instinct, admirable as they are, appear to exist, if not to the same degree in each individual of the species or variety, at least to the same degree in the successive generations. The lower animals have little power of self-improvement, — still less of deriving benefit from the experience of others of the same race, — and but a limited capacity of being trained by the superior intelligence of man. The human intellect, on the other hand, appears to be given us by the Great Author of our being as a principle of boundless capacity, — susceptible of unlimited improvement in the individual, and of being carried, in the steady progress of successive generations, to a point of perfection hitherto undefined and probably indefinite. Or if the laws of our present compound nature impose any limits on the progress of the mind in the present sphere of existence, — a proposition much more easy to take for granted than to establish by conclusive arguments, — we have abundant reason to conclude, from all we know of its nature, that it is designed and adapted to a higher stage of being, where it will enter unshackled on a career of improvement absolutely without measure.

Now it is the object of university education to carry on this great work, — already commenced at the fireside

* “The power of reflection, it is well known, is the last of our intellectual faculties that unfolds itself, *and in by far the greater number of individuals it never unfolds itself in any considerable degree.*” — Stewart’s Diss., Introd., Part. I., ch. 2, p. 110, Camb. ed.

and at school, — of forming and developing by wise discipline the various mental powers; not merely to teach the meaning of a few thousand words in the ancient and modern languages, or to impart a critical acquaintance with their authors, — not alone to afford a knowledge of the elementary truths of science or of the facts by which they are illustrated, — nor of the speculations of ingenious men on the philosophy of the mind; but in a well conducted and earnest study of these and other branches, to train to the highest attainable degree of method, promptness, and vigor the faculties by which they are pursued.

Hence the importance of the choice of the studies which form the principal occupation at seminaries of learning. Are they, in themselves and in the mode of pursuing them, well adapted thus to form and develop the faculties? Are they well calculated to train the mind to its highest perfection, and to give a generous expansion to the whole intellectual nature, or to cramp and enervate it? This evidently is a question of vast interest. The popular views of the history of the human mind ascribe its narrow range in the ancient world, its pause at the very threshold of some of the most important branches of human inquiry, and the deplorable decline and retrocession of philosophy, which existed during a thousand years, to the false logic early adopted in Greece, and cultivated with superstitious rigor in the Middle Ages. If the attainments of the pupil are a test of the method of the master, we may doubt the justice of ascribing effects like these to the system of the illustrious philosopher, who trained his pupil, the son of a petty mountain prince in the north of Greece, to go forth to the conquest of the world at the period of its greatest

refinement in antiquity, and to found an empire, of which the influence has been felt in the fortunes of our race in all subsequent time. I am disposed to think that the intellectual phenomena of the Dark Ages are to be ascribed to remoter causes than the influence of a false logic ; that they belong to some secular fluctuation of the great ocean of human fortune, to be referred, perhaps, to laws beyond the grasp of our powers of observation ; but no one can doubt, that, at any given stage of progress, the degree, to which the general intellect of the community will be cultivated and superior minds trained to the highest point of improvement, will depend almost entirely on the manner in which the forming years of life are passed at the places of education.

It would be manifestly impossible, on an occasion like this, to enter with advantage into the comparison of the two general classes of studies, the classical and mathematical, whose relative value as a discipline of the mind is one of the most important practical inquiries connected with education. The American seminaries, I believe, generally—certainly our own has done it—have aimed at a practical solution of a question, often disputed with acrimony, by allotting a proportionate share of attention to both these departments. In this way, instead of jealous rivals, they become the most efficient auxiliaries of each other. That there is something in the study of language extremely congenial to the mental powers of most men is sufficiently shown in the almost miraculous facility with which, even in infancy, the vast circle of a language is substantially mastered. On the other hand, the signs of thought are so intimately associated with thought itself, that the study of language in its highest form is the study of

the processes of pure intellect.* In the study of foreign and the ancient languages, and in the various departments of literature connected with their criticism, and that of our native tongue, several of the mental faculties find almost exclusively their appropriate exercise. This is the region of poetry, eloquence, and wit. Not that the study of language is sure to make a poet or an orator; though many of the most eminent of either class have notoriously trained their faculties in that school, from Demosthenes to Milton. But it is almost exclusively the study of language which enables us to enjoy these divine arts of poetry and eloquence, as far as other tongues are concerned,—for poetry and eloquence are nearly intranslatable,—and to some extent also as far as concerns our own. By this we are elevated to a sympathy with the most gifted minds, and become, in some degree, partakers of their inspiration.

There is, undoubtedly, a department of poetry and eloquence which appeals to the deep master passions of our common humanity, and is felt and enjoyed by the uncultivated mind. But as this appeal must be made through the medium of language, it would seem that he who is most conversant with its powers,—other things being equal,—would be best able both to produce and enjoy its effects. The simple airs, which, though rudely performed, touch the untutored ear, are

* Great caution, however, is required, in the pursuit of this department of the study of language, not to be led astray by ingenious speculations like those of the “*Diversions of Purley*,” which there is a disposition in some quarters to revive. They appear to me, in the main, obnoxious to the censures passed on them by Stewart in the fifth of his *Philosophical Essays*, p. 201. Mr Stewart’s estimate of the value of *etymology* was, however, perhaps too low.

woven by the consummate musician into a strain, which affords an exquisite pleasure to a refined taste.

So, too, there are breathings of the poetical and oratorical spirit which find utterance even in barbarous life, although what is called the poetry and eloquence of the savage is generally that of his civilized reporter. We are apt to confound conditions and relations from which the materials of poetry may be drawn, with the power to produce and enjoy it. But with the largest admission of the authenticity of the specimens of poetry and eloquence attributed to uncivilized tribes, the difference between them and the Oration for the Crown or *Paradise Lost* is not less than that which exists between a well contrived wigwam and the Parthenon or Westminster Abbey. To appreciate and feel this difference, in other words, to comprehend some of the higher elements of our civilization, belongs to the study of languages, and a taste for the literature of which they are the vehicle.

But in thus commending the classical studies as a discipline of the mind, I am far from being insensible to the value of the exact and the moral sciences. Our system holds them in equal respect as means to the same great end; and ascribes to them equal importance as branches or parts of an academical system. Rejecting all controversy as to the comparative merits of different departments of knowledge, we make provision for a sound and thorough instruction in each. We receive it as a fact, that some minds are so constituted as absolutely to require for their nurture the severe logic of the abstract sciences; that rigorous sequence of ideas, which leads from the premises to the conclusion, by a path, arduous and narrow, it may be, and which the youthful

reason may find it hard to mount, but where it cannot stray ; and on which, if it move at all, it must move onward and upward. We believe that minds of this description, if confined to classical studies, would not only make no valuable progress in them, but would, perhaps, be prevented from making generous advances in fields of inquiry of another kind, equally broad and useful.

Even for intellects of a different character, whose natural aptitude is for moral evidence and those relations of ideas which are perceived and appreciated by taste, the study of the exact sciences may be recommended as the best protection against the errors into which they are most likely to fall. Although the study of language is in many respects no mean exercise of logic, yet it must be admitted that an eminently accurate practical mind is hardly to be formed without mathematical training.* It has accordingly been observed in England of the study of the law, — though the acquisition of the most difficult parts of its learning, with the interpretation of laws, the comparison of authorities, and the construction of instruments, would seem to require philological and critical training, — though the weighing of evidence and the investigation of probable truth belong to the prov-

* It is a matter of some curiosity to learn the views entertained by a man like Cromwell on the subject of practical education. "I would have my son mind and understand business, read a little history, study the mathematics and cosmography ; these are good, with subordination to the things of God. Better than idleness or mere outward worldly contents. These fit for public services for which a man is born." — From a letter written on ship-board, on his way to Ireland, 13th August, 1649. This refers, however, not to school or college education, but to the manner in which he wished his son, now married and living in the country, to pass his time. *Letters and Speeches of Oliver Cromwell*, by Thomas Carlyle. New York Ed., Vol. I., p. 371.

ince of the moral sciences,—and the peculiar duties of the advocate require rhetorical skill, yet that a large proportion of the most distinguished members of the profession has proceeded from the university (that of Cambridge) most celebrated for the cultivation of mathematical studies.

There are some departments of exact science which must be regarded as forming the grandest study of which the mind is capable, and as eminently calculated, for this reason, to give it strength and elevation. The vastness and multitude of the heavenly bodies, which form, for instance, the subject of astronomy,—bodies which the highest calculus is as little able to number and weigh as the humblest arithmetic,—the grandeur of the laws which it discloses and applies,—the boundless distances which it spans,—the periods all but eternal which it estimates,—impart a sublimity to this branch of science, which lifts the soul to the heavens. It is, indeed, the glory of science, in every branch, that it gives life and beauty to every thing which it touches. It has but to cast a ray of light on a drop of dew, to people it with races of alert and sportive organisms. It throws its glance upon the sap-vessels of an humble weed, and traces in them, in full flow, the silver tides of vegetable circulation. It but touches a bar of steel, and makes it beat with the pulses of that mysterious influence, which throbs simultaneously around the globe; and in language which we may well repeat, since the wit of man cannot mend it,

“ Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.”

But while each and every part of knowledge, in thus giving voice to the pebble and the star, and awakening

from all nature a concert of the divinest music, is directly calculated to strengthen and elevate the mental faculties, the palm seems justly due to that grand philosophy, of which faint glimpses were caught by the early sages of Greece, of which the foundations were nobly strengthened and enlarged by the successive discoveries and labors of Copernicus, Kepler, and Galileo, and on which Newton at last, with the rarest mixture of qualities which the world has witnessed, now shrinking with a childlike humility from his own discoveries, now scaling the heavens with the Titanic boldness of his generalizations, was enabled at last to establish the system of the universe.

And thus we are naturally brought to the consideration of the last object of a liberal education, and one which I most unwillingly dismiss with a far briefer notice than its importance merits. We have thus far considered it as designed, in the first place, to furnish an ample store of useful knowledge, by way of preparation for the duties of life, and secondly as intended to unfold and exercise the mental powers. But these objects, important as they certainly are, and filling in their attainment too often the highest ambition of parents and children, are in reality but little worth, if unaccompanied by the most precious endowment of our fallen nature, a pure and generous spirit,—warmed by kind affection,—governed by moral principle,—and habitually influenced by motives and hopes that look forward into eternity. It is the first duty and the highest merit of a place of education, of whatever name or character,—school or college, academical or professional,—to unite with all its other working an effort toward the formation of such a character.

Happily this object is in the strictest harmony with all the other objects of a place of education. Although it cannot certainly be maintained, that, in the character of every individual, the moral qualities are sure to keep pace with the intellectual, it may be safely asserted, that the general and final tendency of intellectual culture is moral, though capable of being counteracted, and that for periods in human history of long duration, by adverse influences ; that ignorance or error lies at the foundation of wrong ; that truth suggests grounds and motives of virtue ; and that the general elevation and expansion of the understanding are favorable to the influence of the kind affections, the sound principles, and the high motives which belong to a sterling character. When, therefore, a place of education exerts itself to form such a character, it strives but to carry on to their final result the labor and care which it had bestowed on the other portions of the work ; and if it ever happen that moral and spiritual influences are less earnestly called into exercise than strictly educational energies, it is, no doubt, for the very reason, that an exemplary character is considered not so much a distinct part, as an essential concomitant of every part of academical discipline and training.*

But moral education is much too important an object to be left to follow as an incidental effect from mere literary culture. It should be deemed the distinct duty of a place of education to form the young to those habits and qualities which win regard and command respect, —

* The close connection of educational strictness with moral improvement is well expressed by the Duc de Broglie, in a luminous report on a bill relative to secondary instruction in France, made to the Chamber of Peers, 19th March, 1844, p. 97.

gentleness of deportment, — propriety of conduct, — the moral courage “that will make them hate the cowardice of doing wrong,” — willing obedience to the laws of virtue, — and a profound reverence for sacred things ; and of these traits of character, I know of no reliable foundation but sincere and fervent religious faith, founded on conviction, enlightened by reason, and nourished by the devout observance of those means of spiritual improvement which Christianity provides. In the faithful performance of this duty, I believe that a place of education, whether in Europe or America, renders at the present day a higher and more seasonable service to society, than by any thing that ends in mere scientific or literary culture. The understanding in every department of speculative or practical knowledge has advanced of late years with a vigor and success beyond what the world has witnessed at any other period ; but I cannot suppress a painful impression, that this intellectual improvement has not exerted, and is not exerting, its natural influence in purifying the moral character of the age. I cannot subdue the feeling, that our modern Christendom, with all its professions and in all its communions, is sinking into a practical heathenism, which needs a great work — I had almost said a new dispensation — of reform, scarcely less than the decrepid paganisms of Greece and Rome. Christians as we are, we worship, in America and in Europe, in the city and the field, on the exchange and in the senate, and must I not add in the academy and the church, some gods as bad as those of the Pantheon. In individual and national earnestness, in true moral heroism, and in enlightened spirituality unalloyed by mysticism, the age in which we live is making, I fear, little progress ; but rather,

perhaps, with all its splendid attainments in science and art, is plunging deeper into the sordid worship of

“ the least erected spirit that fell
 From heaven, for even in heaven his looks and thoughts
 Were always downward bent, admiring more
 The riches of heaven's pavement, — trodden gold, —
 Than aught divine or holy else enjoyed
 In vision beatific.”

It may be feared that a defect of this kind, if truly stated and sufficiently general to mark the character of an age, will prove too strong for any corrective influences but those of public calamity, and what are called, in our expressive national phrase, “the times that try men's souls.” But I have long thought, that if, in a period of prosperity and by gentle influences, any thing can be effected toward the same end, the work must be begun in our seminaries of liberal education, and that they have a duty to perform, in this respect, which cannot be too strongly urged nor too deeply felt.

How it should be discharged, it would be at once unseasonable and arrogant to endeavour on this occasion minutely to set forth. All, however, who hear me will agree, — every parent, every good citizen, will agree, — that the object itself, the formation of character on Christian principles, is that last great object of a place of education, to which all else is subordinate and auxiliary. For this reason, it is the duty of all intrusted with the control of such an institution to conduct it conscientiously, as an instrument of mighty efficiency for good or for evil. The branches of study, the influences under which they are pursued, and the whole discipline of the place should be, as far as human wisdom can make them so, such as are most friendly to sound moral principles, and they

should be conducted by men whose heart is in the work, and whose example teaches more and better than their precept.

To all that can be thus effected by indirect association and influence should be added that kind and degree of direct religious instruction which circumstances admit. I am not unaware of the difficulty which attends the performance of this duty, in consequence of the differences in doctrinal opinion which prevail in the community. It is felt more or less throughout Christendom. It forms, at this moment, the subject of the most violent controversies in France, and constitutes the greatest impediment to the progress of popular education in England. In a country, however, like ours, where there is no religious establishment, and consequently where no one communion has a right to claim any preference for its doctrines, the difficulty alluded to exists rather in theory, than in the practical administration of a place of education by earnest men, bent not on making proselytes to their own doctrinal views, but upon inculcating a sincere reverence for religion. There can, I think, be no difference of opinion as to the propriety and practicability of imparting instruction in the great truths of natural religion, in the principles of Christian ethics, and the evidences of the Christian revelation, under the guidance of text-books which unite the confidence, at least, of all classes of Protestant Christians; and if others exist, or can be prepared, to which even this qualification need not be made, they would be doubly welcome. With this provision for direct instruction in those branches of theological knowledge, which are of equal concernment in all the professions and pursuits of life, our University has ever enjoined a reverent attendance on the daily devo-

tional exercises, and on the religious services of the Lord's day, either in the chapel of the University, or in such other place of Christian worship as may be preferred by the parent or guardian of the student, or by himself if of legal age. Could the means be found (and this remark is of general application to the churches and communities of professing Christians throughout the world) to raise these religious services above the paralyzing, the killing, influence of routine and habit; to give a sense of reality to the most solemn acts in which men can engage, but in which they engage too often as if they were the most barren of forms; to infuse life into those duties, which, performed with life and power, give energy and vitality to every other purpose and act; — could this be done, it would mark a new era, not merely for schools and colleges, but for communities and nations. An influence over the minds of men would begin to prevail, under which, by the divine blessing, our nature, refreshed and purified, would start up with a truth and vigor of moral action, as far beyond the existing standard of manners and principles as this is, in many respects, beyond the standard of heathen antiquity.

But the space assigned me in this day's ceremonial has been more than filled up, nor will I trespass on the patience of the audience, but, with a few brief words of kindly salutation to you, young gentlemen of the University, who must hereafter — you and your successors — fill so large a place in my cares, my thoughts, and my affections; and of whom I would beg, — as the all-sufficient means of attaining the great object of all our labors, of all your efforts, of the hopes and prayers of those who, however distant in abode, dwell with a most in-

tense spiritual presence within these walls, — that you would yourselves but give your hearts to the duties and studies of the place. I do not say, that absolutely with this alone the heights of intellectual cultivation can be reached, — that books, and teachers, and cabinets are of no account compared with the frame of mind that exists on your part. Such a paradox, absurd in any place and on any occasion, would be doubly unbecoming here. But this I say, that till the kindly and generous affections are enlisted, all else is comparatively unavailing ; till the heart is engaged in the service, it moves with a heavy step. Study is oppressive, and discipline is vexatious. The page is languidly turned ; its contents make a feeble impression, and nothing but long continued and weary repetition fastens the lifeless doctrine upon the memory. But let some strong and kindling passion engage in the work, and a light like that of the prophetic vision seems to flash from every character. The attention is aroused, the mental perception penetrates all difficulty and all obscurity, and the memory clings with hooks of steel to the most complicated, the most repulsive, details. It may be, and I fear too often is, no higher passion than emulation ; but even under that excitement, low and selfish as it sometimes is, the intellect is continually braced to the most extraordinary efforts. But if, instead of this, the least elevated of the nobler sentiments, the love of pure excellence gain the mastery of the heart, — the love of truth, the love of nature, the love of art, the love of country, the love of moral greatness, the love of man, the love of God, — it awakens the powers of the mind to an energy, which no inferior principle can kindle. Then, in the language of Burke, “our passions instruct our reason.” When the all-pervading loveliness of na-

ture, as it is even now budding and bursting around us, has profoundly touched the soul ; when a pure and refined taste has learned to pay an innocent homage to the sweet idols of art ; when the perception of intellectual beauty has been acquired, and has become distinct and real like that of material form, proportion, and grace, till it affords a tranquil pleasure, which no indulgence can satiate ; when, above all the delights of sense and taste and intellect, sweeter than the voice of eloquence or music, the loveliness of virtue, the august beauty of spiritual excellence, has revealed itself to the youthful heart ; — then, indeed, it matters little what else is given or taken away. This is the life-giving principle, the vital spark, caught from no mortal altar, kindled by that

“ SPIRIT, that doth prefer
Before all temples the upright heart and pure,”

and warming into energy the whole intellectual and moral nature.

APPENDIX.

AFTER the foregoing exercises in the church, the procession moved to Harvard Hall, where dinner, without wine, was provided for about five hundred and sixty guests. A blessing was craved by Rev. Dr Sharp, of Boston, and thanks were returned by Rev. President Woods, of Bowdoin College, Maine. Addresses were made at the table by the Governor of the Commonwealth, by President Quincy, by Mr Webster, by Colonel Winthrop, by the Mayor of Boston, and by Mr George S. Hillard, and a humorous poem was recited by Dr O. W. Holmes, which have been given in the public prints. The following addresses by Rev. President Hitchcock, of Amherst College, and Professor Silliman, of Yale College, New Haven, not having been fully reported in the papers, are inserted here, as an appropriate and interesting addition to the collection.

President Everett, having observed that it was among the most pleasing circumstances under which he entered upon the duties of his office, that the best understanding and the kindest feeling existed between Harvard and the other places of education, not only in Massachusetts, but in New England, and, as far as he was aware, the Union at large, and that among the congratulations addressed to him none were more cordial than those which he had received from his respected colleagues, the heads of other institutions, proposed as a toast, — “The health of President Hitchcock, and the prosperity of the seminaries of learning throughout the United States.”

To this toast President Hitchcock responded as follows : —

“Mr President, — Being much the youngest in office, if not in years, of any of the presidents of the New England colleges, I find myself

not a little embarrassed by this unexpected call to act as their representative, at least of the colleges in Massachusetts, in presenting their feelings on this occasion ; for so I understand the kind expression of personal regard which I have just received from yourself and this assembly. But my embarrassment does not arise from any doubt as to the high gratification which the officers of the other colleges in the State feel upon your inauguration to the presidency of this venerable institution. I know that all these gentlemen, many of whom are now present, welcome your return from political life to a sphere of labor where all your energies may be devoted to the promotion of science and literature. We have not forgotten, Sir, how happy we were to submit to your authority for several years, as chief magistrate of this Commonwealth ; and it would surely be strange, if we should not now rejoice, when called to labor side by side with you, as fellow-citizens of the republic of letters, in a most noble cause.

“ Allow me to generalize these remarks somewhat, and observe how auspicious a circumstance it is, that at the present day, and especially in our country, so many gentlemen eminent as statesmen are also eminent as scholars ; so that, whether they occupy a place in the senate, or the gubernatorial or presidential chair, or that of a professor or president in a literary institution, they seem almost equally at home ; and when they pass from one of these stations to another, it is only occupying different apartments of the same great edifice, with the whole of which they are already familiar. This fact must operate favorably both upon literature and upon the civil government, for such rulers will duly estimate and properly encourage learning ; and such instructors will mould our literary institutions into that shape which the exigencies of the times demand. The political republic and the republic of letters will thus be brought into close union. When the friends of the Abbé Haüy, the distinguished crystallographer, applied to the French government to afford him pecuniary aid, the reply was, — ‘ There is no connection between crystallography and the public contributions.’ An enlightened statesman of the present day would not make such a reply, for he knows that there is a connection between all learning — not excluding even crystallography — and national prosperity and happiness, and that, therefore, every branch has some claims upon the public contributions.

“ Another interesting circumstance, forcibly impressed upon us by this occasion, is the fact, that not a few who have attained the highest political honors should feel as if higher honors and a wider field of

usefulness awaited them in the literary institutions. Such a feeling with such men gives dignity and importance to literary pursuits, and courage to its retired votaries, when they are struggling with difficulties, and their efforts are unheeded. For if gentlemen who stand highest in public estimation, in the midst of their honors, turn a longing eye to academic halls, there must be attractions in literary pursuits unknown in any other sphere. And that such desires are experienced by almost every noble and ingenuous mind, however flattered and caressed in public life, it would be easy to show, did the time permit.

"In respect to yourself, Mr. President, the evidence that you are no stranger to such feelings is, that even in the busiest period of your public life, you can hardly be said to have intermitted your literary labors. For to cultivate and foster learning had become with you a second nature; and as the poet says, —

‘*Naturam expelles furca, tamen usque recurret,*’

(even with the fork of politics).

"I feel constrained, from a sense of obligation, to recur to an example. The British Association for the Advancement of Science meets, and our minister at the court of St James stands before them to recommend American science, eking out the deficiencies of its votaries by his own rich and exuberant eloquence. For this generous act, I take this public opportunity to thank him; and from what I know of the feelings of those gentlemen who are devoted to the particular branches of science to which he referred on that occasion, I may safely consider myself as the representative of our geologists and naturalists to convey to him their acknowledgments. It is gratifying to us to find, that, as he retires from political life, he is placed in a situation where his undivided energies may be devoted to the promotion of learning on this side of the Atlantic. Judging from my own brief experience of the anxieties and cares of an analogous office, I can hardly congratulate him upon the assumption of such duties, save on the ground that it is a sphere of great usefulness and high honor. And yet it may demand even less of care and anxiety to cultivate this parent stock of American literature, whose trunk is so firm, whose roots spread so far and sink so deep, and whose branches are so fully developed, than to nourish and sustain an offset, not yet so able to resist winds and storms, whose roots especially, although they wind around many a noble heart, have not been allowed to penetrate the vaults of the public treasury for nourishment. At any rate, I can cordially congratulate this distin-

guished University, that she has been able to bring back to the paternal mansion one of her sons, whose earliest literary offerings were laid upon her altars, who now returns loaded with honors and that wisdom which is the fruit of large experience, to deposit them upon the sacred hearth, and to become high-priest of the family. My concluding sentiment, therefore, is : —

“The sacred Fire of Learning, first kindled by our Pilgrim Fathers upon the altars of Harvard, — with such a priest to guard and fan it as has this day been consecrated, we need not fear that it will be extinguished, or its splendor diminished.”

Among the invited guests of the occasion was the venerable President Day, of Yale College, whose health did not permit his attendance. After the conclusion of Dr Hitchcock's remarks, Professor Silliman, of Yale College, having been called upon by the President, addressed the company as follows : —

“Mr President and Gentlemen, — After the eloquent and brilliant effusions which we have heard, it would be wrong in me to detain this assembly a moment, except to express my high gratification on this happy occasion, and to cite a few historical facts connected with this institution and with that which I have the honor to represent.

“This duty would have been performed by President Day, had not the delicate state of his health prevented him from mingling in the exciting and joyful scenes of this day. I am here, Sir, by his request, and as his humble substitute, and in that character I beg leave, for him, for myself, and my colleagues, to present my sincere congratulations to the gentlemen of this University, and to all its friends, on the auspicious circumstances by which it is now surrounded. Long may it continue to enjoy the services of its distinguished sons, as it has done for so many successive generations.

“Nothing is more memorable in the history of the Pilgrims than their love of learning, — learning, religion, liberty, government, social order ; but, learning being indispensable to them all, schools were established almost from the founding of the Plymouth Colony, in 1620, and of Boston, in 1630, and only six years elapsed before, in 1636, this College was instituted.

“It is a memorable fact, that, in that very year, and from the very ground on which we now stand, the venerable Hooker, and Stone, and Haynes led through the wilderness their infant colony, to the banks of